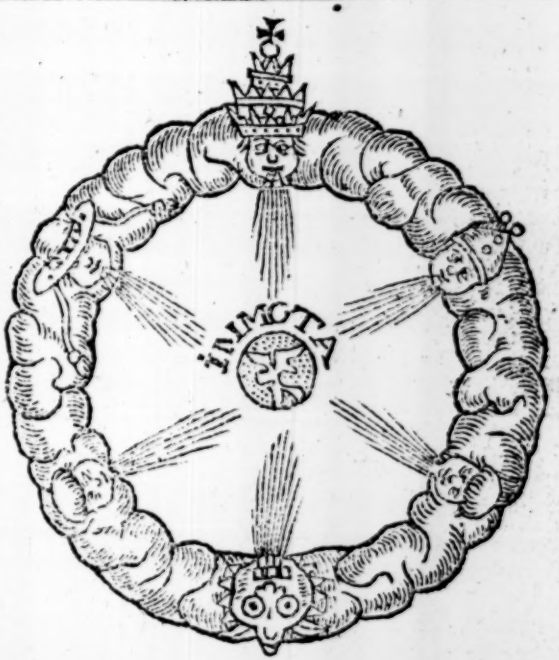
Balme from Gilead

TO

Recouer Conſcience.

In a Sermon Preached at *Pauls-Croſſe*, *Octob.* 20. 1616.

By SAMVEL WARD, Bach. of Diuinitie, and Preacher of *IPSWICH*.



Printed at *London* by *I. H.* for *Roger Iackſon*, and *William Bladen*, and are to be ſold neare the Conduit in *Fleet-ſtreet*, and at the ſigne of the Bible at the great North-doore of *Pauls*. 1622.

To the Reader.

VOuchsafe, *good Reader, in a word or two to vnderstand the occasion of bringing this* MEDITATION *to the Presse, that was purposed onely for the Pulpit: the rather for that it commeth not from the Authors owne hand, who would no doubt more exactly haue polished it, could hee haue beene perswaded to publish it himselfe. But hee, out of his modestie (as hee deliuered it, not like a*

Scholler his Lesson learned without Booke, nor brought with him any intent to haue it further made publike, so) could not be induced (though instantly laboured both by my selfe and many others, desiring further fruit of so learned and religious a Labour) either to publish it himselfe, or to haue any hand at all in the publishing of it.

Howbeit at length, vpon extreme importunity (rather to preuent the wrong that by imperfect Copies printed he might otherwise sustaine, than to satisfie such as were earnest suters to him for the same) hee was with much adoe drawne before his departure from the Citie, to deliuer his Notes to a friend, (with reference of the whole businesse, to the iudgement and discretion of others, to deale in, and dispose of as they should deeme fit) who being present at the speaking of it, with the Authors Notes, and his

his owne helpes, hath done his endeuour to penne it as neare as he could, to that which by the Author himselfe was then deliuered. Which though it be not altogether verbatim the same, yet it is hoped that there is not any thing materiall wanting, that the diligent hearer shall desire: besides that hee shall finde some things ouer and aboue, that straits of Time, and default of Memory were then a meanes to keepe backe.

If any aske, what needed such importunitie in this businesse, there being already so many Sermons abroad, that euen Printers themselues complaine, that the Presse is oppressed with them? I answere: True it is, that there are Sermons indeed abroad by some more then enough; but yet not enough (I dare say it) such as this is, that deale so pithily, so effectually, in points of practise so necessary, so ordinary, as this

doth; wherein Learning and Pietie, delightfull manner of handling, together with profitable and vsefull matter, so concurre, that if it please not any, they are those alone, whose prophane palates can relish nothing that sauoureth of grace, though neuer so delightfull otherwise: if it profit not any, it is to be feared they are such, whose corrupt Consciences are grown well neere irrecouerable, if not wholly incurable.

But I am loth to bee long, where the worke it selfe is not. This little bee spoken rather in way of Apologie for my selfe and such others as vrged the publishing of it, than in commendation of the Worke, which in the very reading of it, to any iudicious, ingenious, and religious, will sufficiently commend it selfe. For my selfe, considering the generall approbation giuen it by all sorts that heard it, together with the earneſt

neſt ſuits of many others, ſo inſtantly deſiring it vpon their reports, and finding vpon view and ſurueigh the thing it ſelfe fully to anſwere both the reports of the one, and the deſires of the other, I was right willing and ready (as hee ſpeaketh in Plato) though one barren hitherto in this kinde my ſelfe, to performe ſome Midwiue-like office to another, for the further enlargement of ſo generally bleſſed, and ſo deſeruedly deſired a birth. Wherein if thou ſhalt chance to finde any defects, conſider but (I pray thee) how hard a thing it is for another (though not vnskilfull) to perfect a worke that ſome curious Artiſt hath left vnfiniſhed.

Socrates apud Plat. in Theæt.

And ſo wiſhing onely, that it may through Gods gracious aſſiſtance, either worke into, or increaſe in thee a good Conſcience, and the comfort thereof; I leaue the worke to thy peruſall, and it to his bleſſing, whoſe gift

gift a good Conſcience is, and with whom, beſide the preſent comfort of is heere, is a plentifull reward reſerued for it elſe-where.

Thine in Chriſt,

THOMAS GATACRE.

Balme from *Gilead*, TO Recouer *Conſcience*.

HEBR. 13. 18.

For we are aſſured, that wee haue a good Conſcience, deſiring in all things to walke honeſtly.

I Will vſe no other Preface, but the ſhort one before my Text; and that not as a Preface, but in way of earneſt ſuit, *Pray for me*: For I deſire this day, in treating of a good CONSCIENCE, both ſo my ſelfe to keepe and diſcharge one, and ſo to ſpeake home to yours, that the *dead Conſciences* may

may heare the voyce of God in my Text, and be quickened, the *secure* ones awakened, the *troubled* ones comforted, the *tender* confirmed, the *good* bettered, and *all* receiue some light and life: that wee may all depart hence in the peace of a good *Conscience*, *assured* (with our Apostle) *that we haue a good one, desiring in all things to walke honestly.*

This worke, God witnessing to my Conscience, I much desire to doe; and in so doing, I know I desire a worthy worke: A worke so highly and peculiarly needfull for these times, that a sharpe Seer of them, was often heard to pray, that God would stirre vp some to Write and Preach of this Argument: and another to *Augustines* wish, That *Hee might heare* Paul *preach*, addeth his owne; *That the Text and Theame might be* CONSCIENCE: they both saw it gasping, drawing on, and dying; and there-

therefore deſired that ſome life might be put into and kept in it, before it ſhould be vtterly ouerwhelmed in death and darkneſſe.

The time indeede was, in the beginning of Time, when *Adam* by his firſt Sinne, brought death vpon his Soule, and cauſed it to reigne ouer all the powers of it, that this Facultie had moſt life left in it, like *Iobs* Meſſengers, to tell newes of the great loſſe. This little ſparke was left freſh, to ſhew what great light had been extinguiſhed; but now this alſo through affected blindneſſe and wilfull malice, is ſo ſmothered and ſuffocated, through a daily cuſtome of ſinning, the eyes of it ſo pecked out, the mouth ſo ſtopped, the very heart of it ſo wounded and quelled, that (as the world iuſtly complaynes) it is dead long ſince; yea, long ſince buryed in the graue of habituall ſinning, with

Scintilla reliq. vocat rationis. Lipſ.

with the ſtone of hardneſſe rouled vpon it; that, as *Marie* ſayd of *Lazarus*, the very name of it is grówne vnſauoury, odious and (I feare) ridiculous in the eares of many. Is it not then high time for the Lord to worke? and for vs to ſee if by crying aloud (as *Elias* ſaid of the dead Idoll) wee may fetch life againe into it, which is the very life of our ſpirituall life, and ſoule of our ſoule?

2 The time is now come vpon vs, wherein men affect and deſire good Names, Eſtates, Wiues, Houſes, good Cloathes, good euery thing; but content themſelues with meane and vile Conſciences, which ought to be the chiefe and onely good: Wherein men loue to exerciſe and ſhew, in Preaching, in Hearing, in Trading, and all manner of conuerſing, their Memorie, their skill and cunning, and all other their *good parts*, as they call

call them, neglecting this which is the WHOLE of a Man; and deſpiſing *Pauls* Exerciſe, and *Pauls* Policie, *To haue a good Conſcience before God and Man:* Wherein men loue preaching indeede and knowledge, but not wholſome doctrine; Preaching to the Conſcience and knowledge of themſelues, which makes this pulpit and Church-yard full of Polemicall and Schoole-diuinitie; while the plaine, practicall, and asketicall part lyeth vntilled and vnregarded: which maketh Citie and Country full of Craft and Cunning, but voyd and deſtitute, not onely of the power but ſhew of Conſcience. All which maketh me to chuſe rather with the Apoſtle to ſpeake fiue words to the Heart, than tenne thouſand to the Eare; yea one to ſhew you a good Conſcience, than ten thouſand to ſhew all the Science in the world.

Acts 24. 16. and 33.

1 Cor. 14.

world. Sermon you heare vpon Sermon, till this *Manna* comes out at your noſtrils: but as one ſaid of Lawes; one is yet wanting for the practiſing of all the reſt. Now Conſcience is the ſpring of practiſe, and the Wheele that muſt ſet all the reſt on going. Is it not high time to ſpeake to Conſcience, that wee be no longer hearers onely, but doers alſo?

The time is now approaching, as wee may eaſily diſcerne, if wee haue not drunke or ſlept out our eyes, as in the times of *Noah*, in which Chriſt is powring out his Viols vpon the earth: and ſhortly, wherein the Bookes ſhall be opened, theſe claſped and ſealed Bookes of our Conſciences, the Contents whereof are now like Letters written with the Iuyce of Orrenges, that cannot be read till it come to that fire which ſhall make the ſecrets of all hearts legible;

ble; yea, euery the leaſt Fraction, euen the leaſt idle thought or ſpeech: all which are faithfully regiſtred in them? *Is* it not then high time to looke into theſe Bookes, to caſt vp theſe Bookes; yea, to be well skilled and verſed in them, for the ſake & rectifying whereof all other good Bookes are written, that we might be able to proue and examine our ſelues, whether vpon good ground wee can ſay with our Apoſtle, *We are aſſured we haue a good Conſcience? &c.*

Which Text when I reade and pronounce, which I doe that you may well vnderſtand, mee thinkes I heare *Pauls* voyce, and diſcerne his Spirit, as the Mayd knew *Peters* voyce. I heare him vſe the like appeale in the very like caſe, when the *Hebrewes* accuſed him, and *Ananias* bade ſmite him on the mouth; *I haue in all good Conſcience ſerued God to this day.*

In the selfe-same case, when they hyred *Tertullus* to paint him out with his Rhetoricke for a pestilent fellow, a troubler and commotioner of the *whole world*, hee vsed the like prouocation; *I endeuour alwaies to haue a good Conscience towards God and man.* The very like protestation against the surmises of the same *Hebrews Rom.* 9. Yea, so often, that 2 *Cor.* 1. 12. he cals this, and claimes it as his owne glory: *This is my boasting, a good Conscience.* So that as we discerne Ships by their Flags; so may wee *Paul* by this flagge of comfort and defiance, which he hangs out almost in euery Epistle; and if wee may guesse at the whole cloth by the List, this Epistle, as this Triumph, is his: And worthily indeed becomes it this chosen vessell, to glory in this choise Iewell, with which the whole world compared and weighed in the Ballance, will

will be found as light as droſſe and vanity, and without this, Loſſe, Dung, and vexation of Spirit. For mine owne part, when I view this triumph, and the Apoſtle ſo frequently and ſo confidently v-ſing it; I profeſſe my ſelfe deepely affected therewithall. The world hath many ſtately ſights, glorious obiects, as namely ſtrong Towers, tall Ships vnder ſaile, Armies vnder Banners, ſumptuous Buildings, pleaſant Orchards and Groues: but when I repreſent to my ſelfe, when I ſeriouſly conceiue and conſider *Paul*, riding in this triumphant Chariot, aduanced aboue the reach of mens thoughts and tongues, yea aboue all ſublunarie changes, all the fore-mentioned are in mine eies, but ſtately babies, pompous fantaſies, painted Pageants. Did *Paul* in the fruition of this, enuie *Agrippa's* golden chaine? No: It was but for manners ſake,

Paul excepted his Chaine. And he that hath this good, needes not enuie, I ſay, not any greatneſſe here preſent: No not *Nebuchadnezzers* ſtalking in his magnificent Galleries, built for his honour: The great Turke garded with his Ianizaries: The triple-crowned man of pride riding vpon mens ſhoulders, and treading vpon Emperours neckes: Much leſſe the rich Foole in the Goſpell, with his goods increaſing, and Barnes enlarged: or the rich Glutton, with his delicate fare and purple rayment, or any other gliſtering apparences of happineſſe, which dazle the eyes of the doting world. Let become of the reſt what will, ſo that this be my Lot and portion (which euer let be my wiſh aboue all wiſhes) that through Gods grace and Chriſts bloud, I may haue a *good Conſcience*, and be aſſured that I haue one, *deſiring in all things to walke honeſtly.*

In

In which Text or * Woofe of Scripture, which I may call *Pauls Triumph*, I finde theſe Threads: 1. The excellent matter, *A good* CONSCIENCE. 2. The glorious manner, *A certaine confidence.*

* σῶμα χρυσοῦ τὸ γεγονὸς.

The Trophies are not meane and baſe, but the richeſt gift which Chriſt aſcending on high, left vs to reioyce in, a *good Conſcience.*

Seges gloriæ.

The boaſting is not vaine: it's no fantaſticall opinion, no fanaticall Reuelation, but a true perſwaſion; *we are aſſured:* It's no audacious preſumption, but a grounded aſſertion, built vpon theſe foure pillers, as ſo many Characters of a good conſcience. 1. *Deſiring*, 2. *In all things*, 3. *To walke or conuerſe*, 4. *Honeſtly.*

Serius triumphus.

Now that wee may more diſtinctly apprehend the Contents of the Text, and that which is beſt of all, attaine the ſcope and ſubiect-matter thereof, which is the end of

all, a GOOD CONSCIENCE; becauſe many talke of Conſcience, few know it; I will firſt diſcouer the Nature of it, which hath beene darkned by Schoole definitions, and Rhetoricall deſcriptions.

Secondly, becauſe many ſlips and bad ones goe for currant and good ones: moſt bragge of a good one, and feweſt haue it, I will ſhew you the goodneſſe thereof, wherein it conſiſts, how it is made good, and how it is diſtinguiſhed from ſeeming good ones, and how by foure infallible Characters it's certainely approued and knowne to be good.

Becauſe it's a dead commodity, a Grape of *Canaan*, the ſweetneſſe whereof few haue taſted, and they that haue it cannot vtter it; I will ſhadow out the excellency of it, as my poore skill and experience will allow me.

Laſtly, when I haue taught Conſcience

ſcience to know it ſelfe and it owne worth; I will ſet it a worke to doe it office in the application of the points of this & all other Sermons.

Briefly collect and remarke the heads.

1. *What Conſcience is.*

2. *What a good one is; how it may be diſcerned from bad ones, and knowne to be good.*

3. *How good a thing it is.*

And 4. *What is the vſe, office and effect of a good one.*

The firſt part.

For the Nature of it. Things that are neereſt, and moſt neerely concerne vs, are commonly fartheſt off our knowledge and reſpect. As God, that is in vs and neere vnto vs; our owne faces and viſages are hardlieſt knowne, hardlieſt remembred. Some fooles doubt whether there be ſuch a thing in them, yea or no. *Origen* thought it

a Spirit or *Genius*, associated to our soules, to guide and tutor them; but this is like some of his other conceits. The carnal Atheist thinks it a melancholy humour of the body, and so thinkes all the checks thereof to be effects of Humour. The Schoole-men somewhat acuter, thought it, some, an habit, some, an act of the soule. The latter Diuines, a faculty of the intellectuall part: but the truth is, it's no such In-mate, no such Guest of the soule, but an in-bred faculty of it: *A noble and diuine power, planted of God in the soule, working vpon it selfe by reflection*: Or thus; *The soule of a man recoyling vpon it selfe.*

Cum alia scit animus scientia dicitur, cum seipsum, Conscientia, &c. Hugo & Bernardus.

A *facultie* I call it, because it produceth acts, and is not got & lost as habits are, but is inseparable from the soule, immoueable from the subiect, as neither acts nor habits are, which is *Thomas* his chiefe reason to proue Conscience an act,

quia

quia deponi poteſt; the cleane contrary whereof is true, though indeed one might thinke ſome had laid aſide and loſt their Conſcience.

A noble faculty I call it, becauſe ſo admirably ſtrange in the reciprocall working of it. The eye of man ſees not it ſelfe but by the helpe of a looking-glaſſe: neither hath any creature in this world this priuiledge and property beſides the ſoule of man. I giue it roome, and place it in the whole ſoule, and thruſt it not, as ſome haue done, like a Spider, into ſome corner of it, as if it were a part of a part; whereas the operation and power of it is circumſcribed in no narrower bounds then the ſoule it ſelfe, and therefore the Hebrewes more aptly call it לב *Heart* or *Soule*, and the Grecians καρδία. *If our heart condemne vs*, 1 Ioh. 3.20.

It hath indeed the vnderſtanding for the Throne and Pallace thereof,

thereof, where it is chiefly resident, whereby it exerciseth the principall functions, from whence commonly it hath it name *Conscience*; as the Emperor of *Russia* from *Mosco* his chiefe Citie: and looke how the soule it selfe is chiefly seated in the head, and there performeth the chiefe actions of Reason, Discourse and Sense, yet is in all and euery part of the body, and in them performeth baser and meaner offices of Nourishment and Motion: right so the Conscience keepeth a compleat Court in the whole Soule, commonly called *Forum Conscientiæ.*

In the Vnderstanding part it is a Iudge, determining and prescribing, absoluing and condemning *de iure.* In the memory, it is a Register, a Recorder, and witnesse, testifying *de Facto.* In the Will and Affections, a Iayler and Executioner, punishing and rewarding. Say we not

not in common vſe of Speech, which is the Emperor of Words, My Conſcience tels me I did or did not ſuch a thing, which is an Action of the Memory? My Conſcience bids mee doe, or forbids me to doe this or this, which is but an Action of the Will: It ſmites mee, it checks me, it comforts, or it torments me: what are theſe but Actions of the Affections recoyling vpon the Soule? But if any liſt to contend about theſe ſubtilties, *Conſcience* tells them, it hath no ſuch cuſtome. *Conſcience* falſely ſo called, delighteth to languiſh about Queſtions not tending to Edification; Let vs rather turne our eies, to behold and wonder at the Diuine royalties and endowments of it, it being in man the principall part of GODS Image, and that by which man reſembleth moſt the *Autarchie* and ſelfe-ſufficiencie of GOD,

GOD, which I grant is proper to his Infiniteneſſe, to be content and compleat within it ſelfe: but vnder him, and with his leaue and loue, this Facultie makes man ſelfe-ſufficent and independant of other Creatures; like vnto thoſe ſelfe-mouing Engins, which haue their Principle of Motion within themſelues. Thus, *Adam*, when he was alone, was not yet alone and deſolate, but might conuerſe with this his Conſcience, as well as with a thouſand Companions and Acquaintances.

Secondly, God hath giuen it more force and power to worke vpon men, then all other Agents whatſoeuer: It being internall and domeſticall, hath the aduantage of all Forraigne and Outward. Man in this reſpect being like to the Earth, immoueable of all the windes, though at once they ſhould blow from all the points of the

the Compaſſe, yet eaſily ſhaken by a vapour from within: whence it is that the Approoſes and Reproofes of it, are ſo powerfull and terrible, the one chearing more then any Cordiall, the other gnawing more then any Cheſt-worme; tormenting worſe then hot Pinſers, boyling Caldrons, Rackes, Strappadoes, or what other the cruelty of Tyrants hath inuented. If one had Angels daily aſcending and deſcending, as *Iacob* had to comfort him, it were not ſo comfortable, or if Iangold or coupled to Deuils, no more terrible.

Thirdly, it being indiuiduall and inſeparable, there is no putting of it to flight, or flying from it: *Nec fugere, nec fugare poteris.* It was bred and borne with vs, it will liue and die with vs. Agues a man may ſhake off, Tyrants and ill Maſters a man may flie from: but this ſaith (as *Ruth* to *Naomi*) Lypſ. Pol.

I will goe with thee whither soeuer thou goest. It hath more immediate deputation and authoritie from GOD (of whom all principalities and powers receiue theirs) then Angels, Kings, Magistrates, Father, mother, or any other Superiour. It's onely Inferiour to GOD: It is a certaine middle thing betweene God and Man, and hath the dignity of Earles and Nobles, that are *Comites Regum.* And so *Paul* is bolde, *Romans* 9. to call his Conscience a Co-witnesse with God, whence it hath the Name Conscience, there being no other Creature with whom it can beare witnesse: none knowing what is in Man, saue God, and the Spirit, or Conscience which is man; which makes *Paul* ioyne them in one Appeale, *Romans* 9. It's his Spie and Intelligencer in our bosomes and Bed-chambers: a most exact Notarie

tarie of what euer wee thinke or doe: It's his Lieutenant, and vnder him the principall Commander, and chiefe Controller of Mans life, yea, euery mans GOD in that ſenſe that *Moſes* was *Aarons*. It's the ſureſt Prognoſtication and Præ-iudgement of GODS laſt Iudgement, and beſt Almanacke within a Mans owne breaſt, foretelling him what will become of him at that day.

Præiudicium extremi Judicij. Tertul.

Wonderfull is the Greatneſſe and Soueraigntie of it: Oh men therefore, and oh Conſciences, know your ſelues, and in this ſenſe loue, reſpect, and reuerence your ſelues more then all other Creatures, Friends and Acquaintance: If they could ſpeake, they would ſay to mans Conſcience, as the people to *Dauid*, A thouſand of vs are not equall to thee in worth. It fares with Conſcience as with ſimple Conſtables;

Many

Many an Officer, if hee knew his place, would ſtand more vpon it, and take more vpon him then hee doth. The Husband-man were happy, if he knew his happineſſe: The Horſe were ſtrong, if he knew his ſtrength. Conſcience, if it knew power and authority, would not ſuffer it ſelfe ſo to be ſilenced, abuſed, ſnibbed, and kept vnder, being vnder GOD, the Lord Controuler of the Soule, and Super-viſor of our life.

The ſecond part.

Thus haue wee ſeene in part the greatneſſe of Conſcience: doth it not concerne vs now to ſee the goodneſſe of it; the greatneſſe of it making it, if good, nothing better, if bad, nothing worſe; the ſureſt Friend and the ſeuereſt Foe? Whoſe heart burnes not within him, to heare wherein that goodneſſe

neſſe conſiſts, and how hee may come by it.

The goodneſſe of it, is the peace of it; for ſtirring, accuſing, and galling Conſciences, are conſequents of Sinne, and preſuppoſe ſome euill.

They ſecondly proue good vnto vs onely by accident, and Gods goodneſſe, which maketh them as afflictions, gather Grapes of Thornes: yea, all things worke to the beſt of his beloued, as Phyſitians doe Poyſons in their Confections.

And thirdly, they doe not alwayes produce this effect. Sometimes, as Sickneſſes and Purgations, they are in order to health, as in the Iewes, *Act.* 2. Oftentimes as in *Cain*, *Iudas*, *Achitophel*, they deſtroy their owners.

Good Conſciences therefore, properly to ſpeake, are onely quiet ones, excuſing and comforting;

but here take heed the Deuill, the great Impoſtor of our Soules, put not vpon our folly and ſimplicity, three ſorts of quiet ones, as hee doth to moſt. The *Blinde*, the *Secure*, and the *Seared*.

Blinde and ignorant Conſciences ſpeak peace, or hold their peace, becauſe they haue not skill enough to accuſe & finde fault: they ſwallow many a fly, and digeſt all well enough. While the ſcales were vpon *Pauls* eyes, hee was aliue and quiet: he thought Concupiſcence, the ſincke and breeder of all ſinne, to be no ſinne. Such Conſciences diſcerne ſinnes as wee doe Starres in a darke night; ſee only the great ones of the firſt magnitude, whereas a bright Euening diſcouers millions: or as we ſee a few moates in darke houſes, which Sunne-light ſhewes to be infinite. Such thinke good meaning wil ſerue the turne, that all Religions will ſaue, or a

Lord

Lord haue mercy on vs; at the laſt gaſpe: and that which is worſt of all, they loue to liue vnder blinde Sir *Iohns*, ſeeke darke corners, ſay they are not Booke-learned, nor indeede will ſuffer their Conſciences to proue good Lawyers in Gods Booke, leſt they ſhould proue common Barrettors. The Law which nature hath engrauen they tread out with ſinnes, as men do the ingrauings of tombes they walke on, with foule ſhooes: they dare not looke in the Glaſſe of Gods Law, which makes ſinne abound, leſt the foulenеſſe of their Soules ſhould affright them. A number of ſuch ſottiſh Soules there be, whoſe Conſciences if God opens as he did the eyes of the Prophets Seruant, they ſhall ſee Armies and Legions of ſinnes and Deuils in them.

In as pitifull a plight as this, are ſecure, ſleepy, and drouſie Conſciences, who ſee, but will not ſee;

with whom Sinne, Sathan, and their Conſcience is not at Peace, but at Truce for a time: ſafe they are not, onely ſecure they be and careleſſe. Theſe ſleepe and delight in ſleeping, and two wayes eſpecially, the Diuell pipes and luls them aſleepe, by Mirth, and by Buſineſſe. Eaſe and Proſperitie ſlayes ſome fooles, Wealth and Hearts-eaſe, like *Dalilah*, rockes them aſleepe on her lap: Ieſting and merry tales, eating and drinking caſts them into a ſpirit of ſlumber, and puts their Sinne and Iudgement farre away, and makes them ſay they ſhall neuer be moued. While they proſper and flouriſh in the world, their Conſciences deale as Creditors with their debters: whiles they are in trading and doing, ſay nothing to them, but if once downe the winde, in ſicknes, croſſes and pouerty, then Arreſt vpon Arreſt, Action vpon Action, then

then come the Fowles of the Aire and ſeaze vpon the ſicke Soule, as the Rauens vpon ſicke ſheepe, write bitter things againſt them, and make them poſſeſſe the ſinne of their youth. Marke this you that dwell at eaſe, and ſwimme in wealth in *London*. Your Conſciences that lie ſtil like ſleepy Maſtiues; in plague times and ſweating ſickneſſes, they flie in the throat: they flatter like Paraſites in Proſperitie, and like Sycophants accuſe in Aduerſitie. Buſineſſe alſo and Cares of this life choake the Conſcience, and the voice of manifold imployments drowne the voyce of Conſcience, as the Drummes in the Sacrifices to *Moloch* the cry of the Infants. And ſuch Conſciences are quiet, not becauſe they are at Peace, but becauſe they are not at Leaſure. Marke then you that haue Mils of buſineſſe in your Heads, whole *Weſt-Minſter-Hals*, *Burſſes*,

Exchanges and *Eaſt-Indies*, (as I feare many of you haue whilſt I am ſpeaking to your Conſcience) that making haſte to be rich, ouerlay your braines with affaires, are ſo buſie in your Counting-houſe & Bookes, and that vpon this very Day, that you neuer haue once in a weeke, or yeere, an houres ſpace to conferre with your poore Conſciences; yea, when did you? Let your Conſciences anſwere within you. No, but if at a Sermon you appoint them a time, and ſay you will, you diſappoint them and ſay as *Agrippa* to *Paul*, *Wee will heare thee another time*: and for the moſt part doe as hee did, that is, neuer heare them againe.

All theſe ſleepers haue but a frenſie mans ſleepe; this Tranquillitie will be ſure to end in a Tempeſt.

Yet in a more horrible caſe, and ſtep nearer Hell, are ſuch as ſeare their Conſciences with an hot Iron,

Iron, harden them of purpoſe, as men doe Steele, by quenching the motions of them; brand them with often ſinning againſt their checking; fleſhing tender Nouices with this counſell, when their Conſciences trouble them for any thing, then to doe it the rather, and ſo they ſhall heare no more of them: and ſo it proues through Gods iuſt iudgement giuing them ouer to a reprobate ſenſe, that their Conſciences ſerue them as *Moſes* did *Pharaoh*, hauing receiued many repulſes, and at laſt commanded to come no more in ſight, forbare to loſe any more breath vnto him, but complained to God, who ſwept him and his Hoaſt away with a ſmall deſtruction.

When Tutors and Pædagogues are weary with Pupils, they giue them ouer to their Parents fury: theſe are *αὐτοκατάκριτοι*, and to theſe villaines there is no peace, ſaith

my God, and my Text. These mens Consciences if euer they awake, (as seldome they doe) they awake as *Ionas*, in fearefull astonishment; and if they sleepe out this life till their long sleepe, yet their Condemnation sleepeth not. Thinke of this you monsters, scorners, and mocke-Gods, that forget your Consciences, lest they awake and teare you in pieces. Be not my Brethren deceiued with any of these deceiuing Consciences; Children of darkenesse: Though Conscience be not vsually mocked, yet many *deceiue their owne heart*, *Iam.* 1.26. for want of examination. Many say and thinke in their Consciences, that they haue good Consciences, when GOD saith, Oh that this people had such a good Conscience: and so *Paul* speakes in my Text, as once to *Agrippa*, *Oh that you were as I am, assured that you haue a good Conscience, desiring, &c.*

What

What then is a good Conſcience? That which ſpeakes Peace with Gods allowance, which is a meſſenger of good things between God and vs, that vpon good grounds, is in good termes with God: It lies in the lawfull peace of it, and not in integritie & freedome from ſinne. If my Conſcience accuſe me not, yet am I not thereby iuſtified, God is greater then my Conſcience. If any Conſcience ſay to any man, hee hath no ſinne, it lies in the throat, and is a Lyer. *Adam* onely had ſuch a Paradiſe, ſuch a good Conſcience, walking with God, without ſinne, without feare, in the ſtate of innocency. There is but one way now to come to it: our peace is now to be had by Mediation and Reconciliation; being iuſtified by Chriſts bloud we haue this peace. In ſtead of many, marke one remarkable place of Scripture for this

this purpose. If you aske what makes a good Conscience, there is but one thing in the world will make it, *Heb.* 9. 14. *The bloud of Christ once offered by his eternal Spirit, without fault, purgeth our Consciences from dead workes.* Yea, so admirable is the force of this bloud, that it leaues no more conscience of Sinne within it. This Lambe takes them away, and carries them out of Gods remembrance into the Wilderneſſe of obliuion. If thy Conscience rage as the Sea, Christ cast into it, as *Ionas*, whists all the waues of it. If the Law make it as Mount *Sinay*, couered with darkneſſe, the Gospell calmes and lightens it presently. If tossed as the Ship where the Disciples sayled in the night, hee rebukes the Windes, and they are still: if the Deuils rend and rage in it, he casts them out presently.

Heb. 10. 2.

The Iaylor came in trembling, ready

ready to forgoe himſelfe, *Beleeue in Chriſt*, ſent him out leaping and reioycing. It's ſtrange how freely, effectually, and ſpeedily hee quiets all. Oh all ill Conſciences, heare and beleeue; this is the honour, royalty, and peculiar dignitie of Chriſts bloud, to pacifie and make good our Conſciences! I doe not ſo much admire at all his miraculous healings of Diſeaſes, Lepries, Blindneſſe, and Lameneſſe, Dæmoniackes of all ſorts, as I doe at his gratious and ſodaine quietting of the Conſcience of *Mary Magdalen*, of *Zacheus*, of *Paul*; and ſo the like vertue this bloud hath ſtill, to day and yeſterday the ſame. Nothing elſe in the world hath this vertue ſaue his bloud: all other merriments haue no more power to quiet Conſcience, then Holy-water and Charmes to coniure the Deuill.

I finde in a French Comedie one

one brought in as troubled in Conſcience for ſinne, and he runs vp and downe like a Hart with an Arrow in the ſide, for remedie, hee buyes a Pardon, runnes to Shrift, whips himſelfe, goes on Pilgrimages; and all this while, like an Aguiſh man that drinkes water, or leapes into a Poole, his diſeaſe increaſeth; then fals hee to ſeeke merry company, to ſee if he can play away his trouble; but like *Sauls* ill ſpirit, it returnes with greatar violence, & brings ſeuen worſe with it to torment. In the end hee findes Chriſt, or rather is found of Chriſt, and ſo findes peace, & this is the good Conſcience we ſpeake of, to which being in Chriſt, there is no Condemnation, no Accuſation. Wouldſt thou purchaſe a good conſcience at an eaſier rate? wouldſt thou haue it for ſleeping? When thou haſt tried al concluſions, come hither & buy ſalue for thy Conſci-

ence

ence without money. When thou haſt ſpent all thy time and money about what will not quiet thy minde, as *Alchimiſts* ſmoake out all in ſeeking the *Philoſophers-ſtone*, here is that which will doe it; beleeue and proue, and thou and thy Conſcience ſhall be ſafe and quiet: this is approued, thus *Paul* got his. Yea, but is this all? Is it ſo cheape and eaſie a thing? May we now ſing a *Requiem* to our Soules, lay the reynes on our neckes, caſt care away, and doe what we liſt? I feare not ſuch an obiection from a true beleeuing Conſcience. They that prattle thus, know not *Ingeniũ fidei & bonæ Conſcientiæ*, the good nature of Faith and a good Conſcience.

Let me not daube your Conſciences with vntempered Morter. Faith as it pacifieth, ſo it purifieth Conſcience. Chriſt purgeth our conſciences to ſerue the liuiug *God*, and after all his cures, bids the healed

led goe away and walke after the Spirit, and ſin no more. There are indeed a generation of Libertines and hypocrites that ſerue Chriſt, as *Lewes* the 11. is reported to haue ſerued his leaden *Crucifixe* which he vſed to weare in his hat, & when he had blaſphemed or done any villany, he would pull it off & kiſſe it, and ſo ſinne ouer and ouer againe; like our common Swearers, that crye God mercy, and aske him leaue to abuſe his Name againe, and that wittingly and willingly.

Theſe and ſuch like, let their Conſciences ſpeake peace to them, as the Fryer in *Stephan*, abſolued a Gentleman, that would needes pay well, yet would not promiſe to amend his fault, in ſtead of an Abſolution hee pronounced a Curſe vpon him in Latine, which hee tooke for pay; *Chriſt abſolue thee, which I beleeue he will not; and bring thee to Heauen, which is impoſsible.*

Many

Many Sentences hath the Maſter of Sentences borrowed from *Ambroſe*, againſt ſuch Conſciences, which I omit to rehearſe, leſt as *Abners* body, they hinder the paſſing of the people by. A good Cõſcience ſtands not with a purpoſe of ſinning; no, not with an irreſolution againſt ſin. He is a foole and a vaine mocker, no true penitent, that mournes for ſin paſt, and yet meanes at the ſame time to ſin for the time to come. With which Sophiſme the moſt periſh at this day, with this in their mouthes; *They beleeue on Chriſt* and *haue as good a Conſcience as the beſt*, and yet walke in ſinne. But oh thou vaine fellow, ſhew me *Pauls* good Conſcience by *Pauls* proofe, by his *Deſire in all things, &c.* Is Chriſt able to ſaue thee, and is he not able to ſanctifie thee? Let me with *Tertullian*, tell thee, that the promiſes ſtanding true, thy faith is falſe, & the Goſpel remaining

lib. 4. Diſt. 14.

remaining safe, thou shalt perish.

Titus, a Trades-man or Lawyer here present, haply is desirous to haue peace of Conscience, is sorry for his oathes & fraudulēt courses this week past, but knowes he shall fal to the like the wecke comming, hates them not, and meanes not to striue against them, but to returne to the myre; my Text saith not to him, *Goe in peace*, to such loose and licentious Consciences that make Christ a bawd of sinning, & Faith a cloak of liberty. I haue heard that the Pope hath sold a Pardon for a Murther past, with a dispensation annexed for the next: but Christ my Lord and master (as bountifull & gratious as he is) grants no such. If he forgiue that which is past, he giues at least so much Grace, as to deny vngodlinesse for the time to come. To cōclude this point; thou desirest a good conscience, without indenting or conditioning, I bid thee

thee beleeue in Chriſt, & thou haſt one; yet take this, not into the bargaine, but as an after prouiſo: Art thou willing to haue a good Conſcience, and to be aſſured thereof? here follow foure infallible Characters and marks of a good one, which I deſire you to marke attentiuely, and by them to try your Conſciences throughly. Hitherto I haue ſhewed how you may get one: now how you may proue one. Here are foue Elements or humors, which well compounded & mixed, make vp a perfect health of Conſcience: if any one be wanting, or faile in a iuſt meaſure or proportion, Conſcience is accordingly defectiue and ſicke.

The firſt, is that which muſt be the firſt in euery good action, that is, the *Will*, that the bent & inclination of that be ſet right. I would the word had been plainly tranſlated as it is in other places, *verbatim, willing:* θέλοντες.

ling: It implyes first; that hee that hath a good Conscience, doth not onely doe well, but wills to doe well, doth it voluntarily, not forcedly, or out of externall and sinister motions, but from an internall principle, a sanctified and rectified will, which God accepts for the deed, and aboue the deed. Secondly, that he doth not onely wish and faintly desire, which Translation may flatter an hypocrite that hath some sluggish lusts and some sodaine good pangs and moodes, and such as for the time little differ in sicknesse and starts from a regenerate will: but the word notes a strong and setled resolution, a constant purpose, and such as produceth endeuour. Hee that will be rich, pierceth himselfe through with many sorrowes, where the same word is vsed; I grant it is *Carnificina*, a racke to a good Conscience, to say, It must alwaies

alwaies doe well; and contrarily, it's a true ground of comfort, to ſay, that a will and purpoſe is ſufficient teſtimonie and approofe of a good one: but then it muſt be meant, not euery languiſhing and lazie flaſh of euery wiſher and woulder, but of a willer; and this word is equall with the other two, which are good Synonimaes and Gloſſes vpon this, vſed by *Paul*, *Act.* 23. 24. *I labour*, or *exerciſe my ſelfe*, and πολιτεύομαι, *I lay my policie*, or bend my wit and will to haue a good Conſcience, and to ſerue God,&c.

It may be ſaid of ſome, They would be good, but they haue no will to it. There is none ſo prodigall or ſlothfull but would bee rich; Yet we ſay not, ſuch will be rich, that is, ſet it downe, determine it *vltimata voluntate*. There are none ſo wicked, but at ſome times would be good, and leaue

ſinne; but theſe diſpoſitions breed imperfect Eſſayes and profers, ripen not, hold not, diſcerne not the name of Will. Corrupt fleſh hath many ſuch Propenſities and Bubles, and is very prodigall in momentanie purpoſes, and promiſes; but *Dauid* ſaith, hee will keepe Gods Commandements: *I haue vowed, ſworne, &c.* when *Michol* mocked, *I will yet be more vile*; as reſolute Swaggerers, whoſe Will is ſet and ſould to ſinne: They ſinne and will ſinne, ſay Preachers what they can. *Ahab* will goe, crie *Micaiah* what hee pleaſe; ſo *Ioſuah* will ſerue God, let others doe what they will. Sanctified Will may be croſſed, and captiued, and hindered, but yet it holds it owne bent, and ouercomes the Law of Rebellion, is predominant, and can neuer be forced to ſinne, or to will to ſinne, without a curbe in the mouth, the

the more ſtiffe and ſteady this Will is, the better Symptome of a good Conſcience.

Secondly, this will muſt extend it ſelfe to all; Though in many things our deeds faile: which extent let *Paul* expound with a diſtribution, towards GOD and Man, *Acts* 2. In duties Diuine, Humane, of Charitie and Pietie, whatſoeuer is done for Gods ſake and for Conſcience ſake, is done equally: No man makes a Conſcience of one, but hee that doth of all: hee that delights in the breach of one Commandement, hates all the reſt. The rich and precious boxe of a good Conſcience, is polluted and made impure, if but one dead Flye be ſuffered, I ſay not, if one Flye of Infirmitie light in it, againſt the will fore-mentioned, but if with our will it lye, and dye, and putrifie in it. When Chriſt purgeth ἐν πᾶσι.

eth *Maries* conſcience, hee caſts out not ſixe but ſeuen Diuels, yea, hee leaues not one of the Legion remaining, not one ſpot of Leprie in any one member, but ſaith, *Faith hath made thee whole.* Here I ſee many fall ſhort, and I pitie to ſee ſo many ciuill men and hypocrites to come ſo neere the Kingdome of heauen and a good Conſcience, and yet one thing is wanting. Fooliſh *Herod*, that doeſt many things and ſtickeſt at one: Fooliſh *Ananiah*, that ſpilſt and loſeſt all thy coſt with a ſmall reſeruation. Fooliſh hypocrite, why takeſt thou paines to climbe ſo high on the hill of Piety, and yet for one ſtep of iniuſtice to thy neighbour, aſcends not into Gods Mountaine, though thou commeſt often into Gods Tabernacle? Thou ciuill honeſt man, why giueſt thou Almes, liueſt fairely with man, and forgetteſt the maine, art ſo farre

ſhort

ſhort of this *All things*, that thou forgetteſt that which ſhould bee all in all, that is, Pietie to God? Vniuerſall and Catholicke obedience, is the beſt diſtinguiſhing Touchſtone of truth and falſehood, of good & bad Conſciences. This Vniuerſality muſt alſo extend to great and ſmall duties, I ſay Vniuerſality, not equality: A good Conſcience mainely deſires to pleaſe God in the great Commandements, as Chriſt cals them, and then in euery complement, in euery hoofe and naile, ſo neere as he can, yet obſeruing a due proportion. It moſt of all ſtraines at groſſe ſinnes, yet ſwallowes not Gnats. It trembles at Wounds and Blood, feares Faith and Troth. It abhorres Adulterie, hates Daliance: It payes Tithe-ſheaues carefully, it detaines not Tithe, Mint, and Anniſeede: It ſayes not, an inch breakes no ſquare, and ſmall

faults must be wincked at; and in this sense may well be said to be scrupulous, because it being tender feeles scruples: onely here I lay a Caueat, that it be not erroni-ous, or ignorantly dubious and scrupulous, like the wall-eyed or bird-eyed Horse, that starts vpon euery shadow without occasion or cause: makes Conscience where God and his Word makes none, makes many questions for Conscience sake. Light and information is as good as tenderneſſe, both together make an excellent Conscience, and *obiter* for the sake of scrupulous Consciences, that desire vnfainedly in all things to walke honestly, I giue them these solemne charges.

First, that they study the peace of the Church.

Secondly, that they study their liberties.

Thirdly, that they be humble towards

towards God and their Superiours, and willing to illuminate and regulate their Conſciences by the Word, and be eſtabliſhed in what they are to doe, not admitting euery feare of the contrary without ground, yet remembring *Pauls* rule, to follow the *Dictate* of Conſcience, rather then of Angell, Potentate, or Prelate, yea of Apoſtle. For, after the Apoſtle had determined that, in the 14. to the *Romans*, he yet requires in the Eater a *Plerophorie*, and bleſſeth him that doth it with conſent of Conſcience, and makes all other Sinne a Sinne againſt Conſcience, being worſe then a Sin againſt Man, yea, next to the Sinne againſt the Holy Ghoſt. An erroneous Conſcience holds the Wolfe by the eares, bindes to the Act, frees not from the fault: Oh therefore labour to get a Salue, and thinke not your owne eye-ſight to be ſharper then the

the Eagles. Endeuour to informe your Conſciences aright, and hauing ſo done, bee carefull in all things to keepe a good Conſcience, and that throughout the whole tenour and courſe of your liues, which is required in the next terme of Conuerſation.

3. Ἀναστρεφεσθαι. A word that addes to the former, *Conſtancy*, and *Equality*: there are in the life of Man many turnings, references, and diuers reſpects, in all theſe; at euery turne to be the ſame Man, requires the ſtrength of a good Conſcience: to take a ſtep or two well, a Childe or a Drunkard may, but to walke euenly, and to turne hither and thither well, argues ſtrength. A Iade or a broken paced Horſe, may racke or ſtrike a ſtroke or two right, but to maintaine the thorow-pace, at euery ſtop and turne to be at the command of the Rider, argues metall and goodneſſe.

This

This terme is expreſſed by *Paul*, *Acts* 23. 1. *I haue alwayes, or throughly, to this day*; and 24. 16. ἀσκῶ πρὸς ἔχειν συνείδησιν. That is, without tripping or ſtumbling, or without offence to other, &c. A weake conſcience falls at euery turne; godly in one company, prophane in another: a good one, as a Square Cube, is the ſame which way ſoeuer you turne him: Turne him to God, to his Neighbour, turne him to company; turne him alone, turne him looſe to all occurrences, he holds his owne, and walkes honeſtly. For example, one day is the briefe of a mans whole life, and is a little life, bounded with the Night and the Morning, as with Birth and Death: wherein a conſcionable man firſt turnes to God in Prayer alone, then with his Family, then to his Calling, then to his Recreation, to Society, Eating and Drinking, and at

ἄχρι τῆς ἡμέρας ταύτης. διὰ παντός.

at night returnes to God and his reſt; in all theſe walking godly, ſoberly, righteouſly, and is able to ſay trulier then the Epicure at night, *I haue liued this day:* I haue walked honeſtly; hee is a good Dayes-man, or Iourney-man, or Tasker, which is an excellent myſterie of well liuing and Redemption of time, a working vp our Saluation in holineſſe and righteouſneſſe, all the daies of our life: hee that lets ſlip one daies watch and worke, may ſleepe at night in a whole skinne, but not in a ſound Conſcience. Such crazie Conſciences haue, as broken brains, their good and euill dayes. Conſcience as a veſſell may eaſily be kept pure and cleane if rinſed euery day; but if it goe longer, it gathers ſoyle, & askes harder ſcouring by more then ordinary Repentance. Daily waſhing will keepe it pure and faire, which is the laſt thing which is

Βεβιωκα.

Turbida & Lucida interualla.

is yet wanting to perfection, ſuch perfection as is to be found in the way: and that being added, will ſet on the roofe and pinnacle vpon this building.

Καλῶς, *Honeſtly*: I could wiſh the Tranſlatours had vſed ſome other word, becauſe this is ſo diſgracefull and contemptible, as the world goes, though the word in the due ſignification is honourable, *Honeſtie* in truth (as ironically as the world vſeth it) being onely truely honourable, forcing honour from the breſts of men, which is the ſeat of honour, which brauerie doth but begge. The word is comprehenſiue, and compaſſeth in the fadome of it, as much as any or all the other Aduerbs in Scripture, *worthily*, *decently*, *accurately*, *circumſpectly*, *grauely*, *after the beſt faſhion*, or *comely*, *praiſe-worthy*, *liuely*, *famouſly*. It notes the luſtre and grace of an action, which makes 4.

ἀξίως.
εὐσχημόνως.
ἀκριβῶς.
σεμνῶς.
εὐκλεῶς.

makes our conuerſation ſhine before men, & ſets out Gods glory. τὸ καλὸν, A thing that Citizen and Courtier much ſtand vpon in their Actions, yea all men now adaies build, feaſt, weare apparell, not for bare neceſſity, but for their credit, ſo as they may get honeſtie by them. Vnconſcionable men ſlubber ouer their worke, and thinke any thing good enough for God, as in *Malachie*: and content themſelues with reaſonable ſeruice, for ſo they tranſlate that, *Rom.* 12. Wheras *Paul* often requires Chriſtians ſhould be excellent ringleaders in faire workes; and prouide honeſt or honourable things before men, and to poſſeſſe their veſſels, much more their Conſciences in honour, that they may bee fit Temples for the Holy Ghoſt. As *Theodoret* moſt diuinely vpon *Exodus*, looke how the Temple was adorned with the fineſt Gold, Siluer, Silke,

λογικὴν λατρείαν.

Καλῶν ἔργων ποιητάς.

Silke, Purple, Scarlet, Iewels, &c. So muſt thy Conſcience, of which Temples this was but a Type.

ὅτω δεῖ τὴν ψυχὴν ὡραΐζειν, &c.

There is in euery dutie, beſides the deed done, an honourable decorum annexed, as in hearing, to heare ſwiftly; in preaching, to labour & to be inſtant in ſeaſon, &c. in giuing Almes, to doe it cheerefully; in trading to be at a word; in payments & promiſes to keepe day and touch: and thus it becomes a Chriſtian to exceede the Phariſee, and the ciuill man, or elſe it is not for his, and his Maſters honour.

Dauid did excellently when hee would not offer a Sacrifice without coſt: The woman that ſpent her coſtly Spicknard on Chriſt, the ſmell whereof perfumed all the houſe, and holds the ſcent to this day: The Widow that gaue all her ſubſtance. Our honourable perſonages, how meane are they in

in allowances to Miniſters, in Almes to the poore, or any expences, that reſpect GOD and their ſoules. A good Conſcience for the ſake of this honeſtie, auoides and flies, not onely ſcandalous blemiſhes and ſtaines, but all the leaſt bluſhes and appearances of euill, all brackiſh taſted things his ſtomacke goes againſt them: If hee knew neuer ſo well Cards, Dice, Vſury, Non-reſidencie, Plurality to be neuer ſo lawfull, yet becauſe they ſtand not with this honour, he will none of them. He askes not what he may doe with a ſafe Conſcience, but with an excellent one; not what is lawfull and expedient, but honourable.

Thus haue we ſeene the Apoſtle riding in this triumphant Chariot, drawne as it were with theſe foure horſes, the foure euidences of Conſcience.

This firſt proues it good; the ſecond

ſecond, true; the third, ſtrong; the fourth, excellent.

Hee that hath *the Will*, hath the ſeeds of Religion, and is a Chriſtian, and no Atheiſt.

He that willeth *in all things*, is a ſound Chriſtian, and no hypocrite.

He that *conuerſeth or walketh*, is a grown Chriſtian, no babe or weakling.

He that walks *honourably*, is an excellent Chriſtian, no ordinary one.

He that hath *all theſe*, may well ſay and glory with the Apoſtles confidence, *that he is aſſured.*

He that hath them not, as moſt haue them not, may well conclude, *We are aſſured our Conſciences are euill and impure, willing to ſinne, and walke after the fleſh.*

The word is *Pauls* word, and yet he ſpeakes it in the plurall number by way of *Syllepſis*, changing the number, becauſe hee would haue it the word of euery Chriſtian. πέπεισμαι. πέπεισμαι

πίπεισμαι is a word of as good certainty as οἶδα, it seconds and binds it, as the better word, *Rom.* 14. *I know and am assured.* Of it as of the root, springs πίστις, for all *Bellarmine* would eleuate it. It imployes a grounded perswasion, not from Inspiration or reuelation, but from Arguments and experience. Faith is the ὑπόστασις, ἔλεγχος. Faith is the substistance and euidence; and the perswasion or assurance of a Christian is as firme as is any worldlings for his estate; yea a thousand times surer. You rich men thinke your selues sure of estates heere vpon earth, but wee Christians know our selues sure of heauen. Conscience knows it selfe, as well as Science any principle, or Sense any Obiect. Without which certainty, Christians were of all men most miserable. Popery and Nature, and the old Leuen of *Pelagius* newly worse sowred by *Arminius*, neuer hauing had experience of

of this Plerophorie, ſerue Chriſtians, when they boaſt of this their confidence, as *Ananias* did *Paul*, ſtrike them on the face with the terme of pride and preſumption; yea, ſticke not to giue them the lie; but ſuch betray themſelues with their owne noyſe. I would aske them but *Pauls* queſtion, *Doe not you know?* If they anſwere as vſually they doe, No; nor they thinke any man liuing on earth: I would pray them to marke what followes, *Except you be reprobate*, reſuſe, or *reiectanij*, as yet in the ſtate of Reprobation, for ought they know.

Indeed it becomes the ſtrumpet and adultereſſe to doubt of her huſband, and not to call him *Iſhi*, but let him marke (ſaith *Bernard*) the Spouſes language; *My beloued is mine and I am his*, *See* (ſaith he) *what a good Conſcience dares doe. Habet Eccleſia ſpirituales ſuos qui fiduciali-ter agunt cum Chriſto. The Church* Hoſea 2.

hath her ſpirituall ones that relye boldly on Chriſt, or *confidently*; the very terme that *Bellarmine* excepts againſt. And, *Id audet vnus, quod audet vniuerſitas; Ego puluis & cinis, &c.* Yea, euery particular perſon dares doe as much as the Catholicke Church; I that am duſt and aſhes dare apply this to my ſelfe. And *Tomſon* vpon that Text. *Theſe things* (ſaith hee) *are not written, for I know not what ayry Notions or Idæa's, but for me and thee.* Without which, who would be a Chriſtian? A mans Conſcience is deepe and deceitfull, but the ſpirit of man, eſpecially helped by the Spirit of God, and vpon examination and tryall, may and doth know as well (ſaith *Auguſtine*) his Charitie wherwith he loues, as his brother whom he loues; and if his Charitie, then his Faith.

Hæc non ſunt ſcripta pro Idæis neſcio quibus, ſed pro me & te.

Three *Scioes* I finde in the end of *Iohns* Epiſtle. The Major or Propoſition

poſition is Gods Word; *The beleeuer is ſaued.* The Minor is aſſumed by Gods Spirit & the Conſcience, two ſufficient witneſſes, fortified and aſſiſted by many premiſſes, by the compaſſe within, the landmarkes without, Faith, and the fruits of Faith. *Doſt thou beleeue*, ſaith Chriſt? *I beleeue*, ſaith the man. And this is the Reſtipulation of a good Conſcience in Baptiſme, and in euery true beleeuer. *Credis? Credo*, was the ancient forme; which anſwere, all wauerers muſt reuerſe and innovate. Latitudes of aſſurance I grant in Babes and old men. *Dauid* knew when he came to *Hebron*, that God meant to eſtabliſh the kingdome to him and his, which he knew before, but now with a confirmed knowledge. The Ballances of the Scoale ſhake and tremble at the firſt, after the weight is in a while it ſettles and reſts: and ſo our Soules. And euen this Cer-

taintie is of the nature of all precious Faith, though experienced Faith increaseth it. It's this confidence that makes a good Conscience, this valour makes the value of it invaluable & invtterable.

The third Part.

Looke vpon my Text, and see how valiantly by the right and interest of it, *Paul* first challengeth & commands prayers, euen at the hands of the Iewes. Who waters a dry stake with any heart! what comfort hath *Peter* to pray for *Simon Magus* in the gall of Bitternes? but with what hope of audience might hee pray for *Cornelius*, and such as he was? So *John* for *Gaius* and the elect Lady, walking in the truth; not so for *Diotrephes*. Secondly, see how hee begs, not their good opinion and good words of him; though hee knew they had strange surmises and suggestions of

of him from the falſe Apoſtles; to be a very *Proteus* and *Polypus*, the graund Cheater of the world, but in ſtead of Apologies and Captation of good will, he relies to this Fort, paſſeth not for mans day: he is happy enough without them: he carries his comforter in his boſome and breaſt, and hath a *ſelfe-ſufficiency*. A dependant and beholding happineſſe is halfe a miſery, like Mils that cannot grinde without wind or water, *Saul* cannot be merry without a Fidler: *Ahab* without *Naboths* vineyard: *Haman* without *Mordecayes* curteſie. A good Conſcience without Muſicke, or Money, or Honour, is happy and mery alone, and is like the late Engin of the perpetuall Motion.

As rich men ſtand vpon termes, I can liue by you, and without you: ſo ſaith a good Conſcience to the world.

It layes claime not onely to the

prayers and communion of Saints but to the attendance of Angels. As *Luther* is ſaid to haue ſaid, they are Cookes and Butlers to this continuall feaſt: they aſcend and deſcend to them with meſſages from Heauen. Chriſt, as *Aſhuerosh* with *Heſter*, delights to ſuppe with ſuch. The Holy Ghoſt takes vp in them his aboad and Temple. See in the *Canticles* how Chriſt is inamoured with the beauty and familiarity of his Spouſe, and they often mutually inuite one another to walkes and feaſts.

Thirdly, which is more, in the faile of all other comforts; yea, in deſpight of the greateſt diſcomforts and diſgraces that can be, in the greateſt ſtormes and ſtreſſe, in the touleſt weather, this Shippe raignes and rides at Anchor, as in a Harbour and Lee, hangs out the Flag of comfort and defiance. Let the Iewes thinke and ſpeake what they

they will, it ſtirs not *Paul*: he ſoares like an Eagle, not reſpecting the chitting of Sparrowes; is aboue the ſcourges and razors of tongues.

I am much taken vp with admiration, when I read *Acts* 27. how *Paul* in the angry *Adriaticall* Sea, at midnight, when the tempeſtuous *Euroclydon* blew, after fourteene daies want of meat and light, when the Mariners deſpaired, how couragious he was: but I wonder as much and more, to ſee his Conſcience paſſe with top-ſaile & banners diſplayed, through the Sea and waues of good report & bad report; to ſee him ſinging and praying at midnight in the Dungeon, all manacled and fettered, in a wounded skin, but whole and merry conſcience.

Cenſures and rumors, the world is full of: who eſcapes? Not *Paul* himſelfe; yet is aboue them, and giues a ſecret *Item* to all ſuch as cenſure

cenſure him, that they wronged him in iudging a good Conſcience. The faſhion is, to iudge and cenſure all courſes we reach not, or fauour not; and ſo we ſmite many a good Conſcience. In this reſpect what need haue wee all of good Conſciences, ſeeing tongues ſpare none?

There be three daies eſpecially, the day of Sickneſſe, of Death, of Iudgement; in which Comfort is worth a world, & then all worldly comforts and comforters, like run-away Seruants and drunken Seruing-men, are to ſeeke when one hath moſt vſe and neede of them, as *Iob* complaineth of the Brooks of *Teman* in the drought of Summer: which makes the triumph of the wicked (*Iob* 20.) momentany, and as a night Viſion, when as the Prophet ſaid, *One dreames of bread, and wakes hungry*. In theſe times you ſhall ſee the merry

merry and iolly worldling hang the head like a Bull-ruſh, and the Ruffians br ags lagge like a ſtarcht Ruffe in a ſtorme. How doe ſuch droope, euen in old age, and ſay, the dayes are come, wherein there is no pleaſure? The ſtorme comes after the raine, that which is worſt, an ill Conſcience like a Blood-hound hunts dry-foot, and brings the ſcent of ſins of his youth; whereas the Conſcience of a well-paſſed life is the ſtaffe of age, *Pabulum ſenile*, better then all the Sacke and Sugars, and ſuch pittifull comforters. When the ſtomacke failes, and the grinders wax few, and appetite ceaſeth, this is a continuall feaſt. In the decay of ſleepe, this is a Downe-pillow. In all our tribulation, this *Simon* helps vs to beare our croſſes. In all our euill daies, it's at hand. It ſuſtaines the infirmities of the body. When Princes ſat in counſell againſt *Dauid*, this was his

Ionathan

Ionathan to ſolace him. When the Lyon roares, the righteous is bold as the Lyon, and feares not what man can doe vnto him.

But if once Death begin to looke vs in the face, how doth *Nabal* dye like a ſtone? How doe *Achitophel* and *Iudas* dye the death of cowardly Harts and Hares, purſued with the full cry of their ſinnes, which makes them dead in the neſt before they dye: then a kingdome for a good Conſcience. Then ſend (as in the Sweating ſickneſſe and the Plague) for Mr Miniſter, but alas he is come, hee can but ſpeake to the eare, and all in vaine, vnleſſe God open the Conſcience to heare and be quiet, to heare and imbrace comfort. But when ſpeech failes, & all thy Senſes ſhut vp their doores and windowes, then who or what can auaile but a good Conſcience? When thy Wife & thy friends doe augment thy griefe with parting and

and loath to depart, as *Pauls* friends broke his heart with weeping; then this only and alone dies, or rather liues with thee, & ſeeing Land approaching, bids thee be of good comfort. More cheerefully haue I ſeene it make ſome dye, then other wed.

All the Martyrs from *Stephen* the Protomartyr, down to the laſt that ſuffered, are clouds of witneſſes: it hath inabled them to imbrace their ſtakes, clap their hands, leape, as Doctor *Taylor* did, within two ſtiles of the ſtake, or (as hee ſaid) of his home and Fathers houſe.

Laſtly, at the laſt day, and after the laſt day, when all theſe ſhadowes ſhall fly away, this ſubſtance ſhall abide. A good Wife is a good thing, but *Sarah* muſt part with *Abraham*; and theſe relations ſhall ceaſe in Heauen, but a good Conſcience, attended with good workes, ſhall follow: and the better it

it hath beene here, the beter in degree it ſhall be there, the wider entrance and entertainment it ſhall finde there. When all Bookes ſhall periſh, and Heauen melt like a Parchment ſcrole, this Booke ſhall be of vſe; when all Diuels and damned ſhall tremble, and with the hils to couer them, this ſhall lift vp thy head, for thy redemption approcheth: when neither friends, nor a full purſe ſhall pleade, nor the wicked ſtand vpright in iudgement, then, then, well-fare a good Conſcience; then ſhal conſcience haue it mouth opened, tongue vntied, & God will bid it ſpeake. Happy hee then that hath an excuſing one, miſerable he that hath it an accuſing aduerſary.

Yet ſtill further: Faith and Hope are excellent things here in this valley; theſe ſhall ceaſe, but Conſcience abides. A good one was a petty heauen vpon earth, a mount *Tabor*, a glimpſe of glory here: a bad one

one was a Hell, a Purgatory, or Limbo, at the leaſt, taſting of the flaſhes and ſmoak of hell: but hereafter how intolerable ſhall be the horror of the one, and how inconceiueable the ioyes of the other. Without this worme that dies not, hel ſhould not be hell; without this continual Feaſt, heauen ſhould not be heauen. Next the happy viſion of God ſhall be the company of a good Conſcience, and next to that the Society of Saints and Angels.

The laſt part.

But oh Lord, who beleeues our report? or to whom is the benefit and excellency of this creature of thine reuealed? Oh Lord, to whom ſhall we ſpeake & apply what hath beene ſaid? You the ſons of men haue loſt your hearing, charme we neuer ſo wiſely, thunder we neuer ſo earneſtly, you deſpiſe vs Miniſters. You thinke we come hither

to play our prizes, to ſpeake out of forme, & not of Conſcience, or to ſpeake out of choler and paſſion.

Beſides, if you would heare vs, wee are Strangers to your ſecrets, to your hearts and waies; wee are confined to our Cells and Studies, and are not acquainted with the Tythe of the worlds villanies: beſides, when the Houre-glaſſe is out, wee can ſay no more to you, and perhaps ſhall neuer ſee you againe; but your Conſciences know you, though haply you be ſtrangers to them, they compaſſe your pathes, your lying downe, and accuſtomed waies.

I will therefore turne my ſpeech (as the Prophet to the Earth and Heauen) to your Conſciences. Hearken *oh Conſciences*, heare the word of the Lord: I call you to record this day, that it's your office to preach ouer our Sermons againe, or elſe all our Sermons and labours

labours are loſt. You are the cuds of the Soule, to chew ouer againe, againſt your reproofes, and againſt your ſecret and faithfull admonitions what exception can any take? your Balme is precious, your ſmitings break not the head, nor bring any diſgrace. GOD hath giuen you a faculty to worke wonders in priuate and ſolitude. Follow them home therefore, cry aloud in their eares, & boſomes, and apply what hath now, and at other times beene deliuered.

Conſcience. If the houſe and owner where thou dwelleſt be a Sonne of Peace, let thy Peace, and thy Maſters Peace, abide and reſt on him: that Peace which the world neuer knowes, nor can giue, nor take away. Be thou propitious, and benigne, ſpeake good things, cheriſh the leaſt ſparks and ſmoake of Grace: if thou findeſt deſire in truth, and in all things,

bid them not feare and doubt of their Election and Calling: With thoſe that deſire to walke honeſtly, walke thou comfortably; handle the tender and fearefull gently and ſweetly: be not rough and rigorous to them, binde vp the broken-hearted, ſay vnto them, Why art thou ſo diſquieted and ſad? when thou ſeeſt them Melancholy for loſſes & croſſes, ſay vnto them in cheere, as *Elkanah* to *Annah*: *What doeſt thou want? am not I a thouſand Friends, Wiues, and Children vnto thee?*

Clap them on the backe, hearten them in well doing, ſpurre them on to walke forward, yea winde them vp to the higheſt pitch of Excellencie, and then applaud them: delight in the Excellent of the earth.

Be a light to the blind and ſcrupulous.

Be a Goad in the ſides of the dull ones. Be

Be an Alarum and Trumpet of Iudgement to the Sleepers and Dreamers.

But as for the Hypocrite, gall him, and pricke him at the heart; let him well know, that thou art Gods Spie in his boſome, a ſecret Intelligencer, and wilt be faithfull to God.

Bid the Hypocrite walke *in all things*.

Bid the Ciuill, adde Piety to Charity.

Bid the wauering, inconſtant, and licentious, *walke conſtantly*.

Bid the luke-warme and common Proteſtant, for ſhame amend, be zealous and *walke honeſtly*.

But with the Sonnes of *Belial*, the prophane Scorners, walke frowardly with them, haunt and moleſt them, giue them no reſt till they repent, be the gall of bitterneſſe vnto them; when they are

ſwilling and drinking, ſerue them as *Abſoloms* ſeruants did *Amnon*, ſtab him at the heart: yet remember ſo long as there is any hope, that thine office is to be a Pædagogue to Chriſt, to wound and kill; onely to the end they may liue in Chriſt, not ſo much to gaſter and affright, as to leade to him; and to that purpoſe, to be inſtant in ſeaſon and out of ſeaſon, that they may beleeue and repent.

But if they refuſe to heare, and ſinne againſt thee, and the Holy Ghoſt alſo: then ſhake off the duſt off thy feete, and either fall to torment them before their time, and driue them to deſpaire; or if thou giue them eaſe here, tell them thou wilt fly in their throat at the day of hearing, when thou ſhalt and muſt ſpeake, and they ſhall and muſt heare.

Conſcience, thou haſt Commiſſion to goe into Princes Chambers and

and Counſell Tables: be a faithfull man of their Counſell. Oh that they would in all Courts of Chriſtendome ſet Policie beneath thee, and make thee Preſident of their Counſels, and heare thy voyce, and not croaking Ieſuites, Sycophants and Lyers; thou mayeſt ſpeake to them; Subiects muſt pray for them, and be ſubiect for thy ſake, to honour and obey them in the Lord.

Charge the Courtiers, not to truſt in vncertaine fauours of Princes, but to be truſty and faithfull, as *Nehemiah*, *Daniel*, *Ioſeph*, whoſe Hiſtories pray them to reade, imitate, and beleeue, aboue *Machiauels* Oracles.

Tell the Foxes and Polititians, that make the *Maine* the *by*, and the *by* the *Maine*, that an ill Conſcience hanged *Achitophell*, ouerthrew *Haman*, *Shebna*, &c. Tell them it's the beſt policie, and *Salomons*, who knew the beſt, to get

and keepe thy fauor, to exalt thee, and thou ſhalt exalt them, bee a ſhield to them, and make them as bold as the Lyon in the day of trouble, not fearing the enuy of all the beaſts of the Forreſt, no, nor the roaring of the Lyon, in righteous cauſes.

Conſcience, Thou art the Iudge of Iudges, and ſhalt one day iudge them; in the meane while, if they feare neither God nor man, bee as the importunate Widow, and vrge them to doe Iuſtice: Oh that thou ſateſt higheſt in all Courts, eſpecially in ſuch Courts as are of the Iuriſdiction, and receiue their Denomination from thee: ſuffer not thy ſelfe to be exiled, make *Felix* tremble, diſcourſe of Iudgement to them.

To the iuſt Iudges, bid them pleaſe God and thee, and feare no other feare: aſſure them for what euer they doe of partiality or popularitie

pularitie thou wilt leaue them in the lurch; but what vpon thy ſuit and command, thou wilt beare them out in it, and bee their exceeding great reward.

If thou meeteſt in theſe Courts, & findeſt any ſuch Pleaders as are of thine acquaintance and followers, be their fee & their promoter, tell them if they durſt truſt thee, and leaue Sunday workes, bribing on both ſides, ſelling of Silence, pleading in ill Cauſes, and making the Law a noſe of wax, if they durſt pleade all and onely rightfull Cauſes, thou haſt riches in one hand, and Honour in the other to beſtow on them.

As for the Tribe of *Leui*, there maieſt thou be a little bolder, as being men of God, and men of Conſcience by profeſſion. Be earneſt with them to adde *Con* to their *Science*, as a number to *Cyphars* that will make it ſomething worth.

Desire them to preach, not for filthy lucre or vaine-glory, but for thy sake; wish them to keepe thee pure and in thee to keepe the mysterie of Faith: assure them thou art the onely Ship and Cabbinet of Orthodoxall Faith, of which if they make shipwracke, by lazinesse and couetousnesse, they shall be giuen ouer to Poperie and Arminianisme, and lose the Faith, and then write bookes of the Apostasie and Intercision of Faith, and a good Conscience, which they neuer were acquainted withall, nor some Drunkards of them euer so much as seemed to haue.

And whereas thou knowest that many of all sorts are discouraged with the taxation and slaunders; some that conferre, some that are searefull and doubtfull, if they doe it to the Lord and thee (as who knowes but God?) bid the world as *Paul* doth here, turne censuring into

into praying; and if they will not, let them as they preach thee, ſo regard thee in all godly ſimplicity, and expect their reward at the hand of the great Shepheard.

ὡς εἰλικρινείας κατανόησον τοῦ θεοῦ.

For the Cittie, get thou into the high places, into the pulpits, into the Entries and gates of the Citie; crie aloud, and vtter thy words in the ſtreetes: Oh that thou wert free of it, and hadſt freedome of ſpeech and audience in all their Courts and Companies, and that for thy ſake they would make and keepe wholeſome Conſtitutions for the Sabbath, and orderly keeping of it, and ſee that well executed and obſerued, which is the Nurſe of all Piety and Conſcience.

Charge them that are rich Citizens, and in their Thouſands, that they lay no weake Foundation, no threehalfe-penny Foundation, but be bountifull to pious vſes, to the poore, and to the Miniſtery of the Citie,

Citie, that they take away the ſcandall of the times, and vpbrayding of the Romiſh *Penninnah*, againſt the *Anna* of our times: Let the Hoſpitall, Widowes and Orphans, taſte of their bountie; with ſuch Sacrifices (if they come from Faith and a good Conſcience) God is pleaſed. Bid them not truſt in the ſhadow of ſiluer and gold, which will wither as *Ionahs* Gourd; but in thy ſhelter. Goe home with them this day, I inuite thee to their Table; if I had liberty (as they ſay it's a courteſie for the Preacher to inuite a gueſt) *Conſcience*, thou ſhouldeſt be my gueſt. Deferre not till to morrow, leſt buſineſſe hinder thee. This day reckon and walke with them, and talke with them: Bid them, lay aſide all reckoning Bookes, and reckon with thee, and often reckoning will make you friends.

Be at their elboes when they vſe

vſe falſe weights and Ballances, and giue them priuy nips: let the mutuall profit of Buyer and Seller be the rule of buying and ſelling, and not the gaine of the one of them alone. Aſſure them that are hoarders by fraud, that they hatch as the Hen, the Partriges Egge, that hath wings and will flie away; and that they heape vp wrath againſt the day of wrath, and are in the meane time ſelfe-condemned; whereas thou wouldſt make them rich, and adde no ſorrow, nor grauelly greet in their mouth, but ſuch gaine as will ſtand with content and ſelfe-ſufficiencie.

If thou meeteſt with Simonaicall Patrons, tell them, they and their money ſhall periſh, for ſelling thee and the Soules of the people.

I haue not as *Ezechiel*, a Map of the Citie, but thou knoweſt all the lurking Dennes, Stewes, and infinite Bookes. I ſend thee to preach

preach and cry vnto them.

Roare and thunder in the eares of the roaring Boyes, of all the ſwaggering Crue, and tell them they muſt for all theſe come to Iudgement.

To the Faſhion-mongers, both the ſtatelier ſort, and the light-headed yellow-banded Fooles, tell the one, that the richeſt lining and inſide, is a good Conſcience: And for the other, if thou wilt vouchſafe, tell them, that plaine apparell and a good Conſcience, will doe them more honour, then all theſe Apes-toyes.

As for the Players, and Ieſters, and Rimers, and all that rablement, tell them, thou wilt one day be in earneſt with them, & though thou ſuffer them to perſonate thee vpon their Stages and ſhew their wit, and breake their Ieſts on thee now, thou wilt owe it them, till they come vpon the great Stage, before

before God, and all the world. Where my ſides, memorie, and knowledge faile, adde, enlarge, and apply: Print it in the hearts of as many as thou canſt, and the Lord grant thee Grace and Audience in their eares, that they may ſuffer the words of Exhortation: and ſo I end with the Prayer after my Text, which is like a rich garment, that hath facing, gards, and ſeluage of it owne.

The God of peace, that brought againe from the dead our Lord Ieſus, the great Shepheard of the Sheepe, through the blood of the euerlaſting couenant, make you perfect in all good workes, to doe his will, &c.

Thou O Lord, that haſt wonderfully planted and formed our Conſciences within vs, that onely knoweſt and ſearcheſt our Conſciences, that haſt thy Chaire in the Heauens, & onely art able to teach them, & purifie them. Thou which woun-

woundedſt, and healedſt 3000. at one Sermon, whoſe hand is not ſhortned: ſtretch out thine arme, & doe the like in theſe latter times.

Forgiue the Sinnes againſt thee and our Conſciences, and the frequent checks of it and thy Spirit.

Ouerthrow the man of Sinne, that Tyrant and Vſurper of Conſcience.

Mollifie and enlighten the obſtinate Conſciences of the Iewes, Turkes, and Pagans.

Illuminate and ſanctifie all Chriſtian Princes, eſpecially our Soueraigne, and fill the royall treaſure of his Conſcience full of excellent comfort: and that he may as much excell in Conſcience all other Kings of the Earth, as hee doth in Science, without all compariſon.

Comfort the afflicted, direct the doubtfull and ſcrupulous, and remoue all ſnares and ſcandals of weake Conſciences, which thou haſt

haſt not planted, and which thou knoweſt are not for the peace of thy *Sion*.

The grace of our Lord Ieſus Chriſt, and the loue of God our Father, and the comfortable fellowſhip of the Holy Ghoſt, and the peace of a good Conſcience, be with you all now and euer.

Amen.

FINIS.